/223 cont./

881 868 867 283 The young girl receives her mother's injunctions without uttering a word, without making any comment, respects the advice and admonishments in the same silence and more than that of a mute, because she hears and keeps quiet without making any movement at all, without raising her eyes or moving her head. She begins her work as soon as her mother withdraws; she combs the wool or cotton with her fingers, cleans it of /224/ whatever dirt it may contain, and begins to spin, a duty learned from early childhood (1).

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1. The maiden who fasts can only work in the place where she is enclosed; therefore she cannot help her mother even to clean the house.

881 868 867 286 When her mother sees that she has enough to make some small article, she directs the weaving, and the first thing that is made is the Hapicuana for her father and then another for her mother, with which they are very happy, and even their friends congratulate them on the work of the daughter, for whom they, of course, profess sympathy and respect as a sacred person, because she is in the period of fasting or hiding, since both things are done when these maidens reach puberty (2).

2. The same word, Yicuacu, is used for the fasts ordered by the Church for neophytes. There is no other word in the language.

881 885 During the first month or first moon, Yasi, the seclusion or hiding is the most rigorous, because the symptoms of puberty should manifest themselves two times in order that they may be considered true ones, that is to say, the Chiriguano do not believe that a woman is ready for marriage until after it has been ascertained that her menstruation is regular. This, which for women is their relief and their health, is called Hugüi in adults, but for pubescent girls the first as well as the second is called, as I have already said, Yimundía.

/224 cont./

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885 After this neither the fasting nor the hiding or seclusion are so rigorous, and occasionally the maiden, who is now a woman, comes out of her pen into public life, returns to domestic chores, and begins to attend the drinking sessions in order to be seen and to catch the attention of the young men. An occasional one will do this, but the majority, taking their parents' advice, persist and continue fasting until their hair grows out again, even to the shoulders, and others persist for a year without coming out into the light, with the result that many of them become quite pale like alabaster, and, like people with light-blue eyes, when they come out into the light they see very little. But with the whiteness of their skin, their smooth and shiny hair, and their blue eyes, with their ornaments of necklaces and bracelets, and the achiote cosmetics which they charmingly have had put on their cheeks and brows by their older companions, they inspire the admiration of all the people who have congregated (3). /Illustration appears here./

> 3. The reader will easily understand that to come out of seclusion is like a wife who comes out of her house to move into that of her husband; for this reason one comes out highly adorned.

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867 /225/ During the fasting and seclusion, the maiden does not go out by day; her going out is done at night, not for diversion, but only for what is absolutely necessary, and this is generally done very early, before daybreak, so that she may get used to not being lazy, so that she may know that she ought to be very diligent, to avoid being deceived by sleep, because the one who is to be her companion for life is accustomed to eating early, before going to the field or the forest. For this reason a woman must be an early riser in order to prepare what is necessary for herself, for her husband, and for her children, who also ask for food soon after awakening.

[text continues on p. 306]

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881 867 593 When she goes out at night, her mother accompanies her, but before this is done she receives a thousand pieces of advice and admonishment to walk slowly and very carefully, not to step on things that might injure her, such as excrement and other things that her enemies or evil spirits have scattered around the house, especially by the door and along the path which she must follow. The maiden listens and keeps quiet, absorbs everything, and does everything as well as or better than a Carthusian novice, because her mother has already filled her head with so many superstitions and has frightened her with too many dangers.

The father rarely concerns himself with his daughter during the fasting period; he only sees to it that she does not lack food and work. He rarely talks to her, but he loves her like [574] his own eyes and soul. Other persons cannot address her, nor do her parents permit many and prolonged visits during that period; in addition everyone also knows that that house is now sacred and abstains as much as possible from frequenting it (1).

1. When an attempt was made to reorganize the S. Antonio Mission of Parapiti, the daughter of a prestigious Indian was keeping a strict fast. It was said of her that she could die, it was so strict. Hardly anyone could see her, and the poor girl in fact did die a short time later.

●885 195 When the seclusion period decided on by her parents ends, the girl puts away her clothing of what we might call penitence, washes her face, combs her hair, now grown out, adorns her cheeks with the help of her friends, adorns her neck and throat with necklaces of beads, reales, or medios of silver, puts bracelets on her wrists, rings on her fingers, puts on her tipoi of drill or chintz, in various colors, and goes out in public in order that thus decked out she will arouse admiration and some young man may fall in love with her and ask for her to be his wife when it seems appropriate to him, because now she is no longer a child, but a woman who can carry out

/225 cont./

885 195 her duties /226/ serve her companion in whatever he may wish, and henceforth in her answers she ceases to use the ú ú which children use and adopts the é é suitable for women.

885 571 The young woman, in spite of being scarcely 13 years old when she comes out into public life, and despite a slight embarrassment which she feels when first presented to society as a woman ready and suitable for marriage, little by little begins to lose this misgiving, very natural in girls, and acquires frankness in answering quite clearly persons who may question her, whoever it may be, always staying within the limits of morality. What is immoral will cause astonishment in her and perhaps embarrassment at the beginning, but she soon becomes accustomed to it, because she hears it in the house, she hears it at the drinking bouts, during the gatherings and parties. From hearing a lot of this, it begins to cause pleasure in her, which brings on a continual and loud laughter, since day or night the women laugh long and loud. This is usually a sure sign that in a gathering or party there is some gallant present who is giving free rein to his tongue (1).

1. Missionaries who know the language of the Indians and who find themselves at the beginning in a new mission may be astonished by the frankness with which boys and girls of 12 or 13 years answer them.

[827] The men state that their wives are better at enduring hunger and thirst. They attribute this to the strict fasting which they undergo at puberty, but the women say that the neophytes are stronger than they, because they go out sooner after giving birth.

881 178 In none of the missions do the maidens follow the custom of their mothers at the time of puberty. When the first signs appear, the only thing conceded to them is some three days leave for rest, and so that her mother may tell her, as should be done in analogous circumstances, to hide what must be hidden. When this short leave ends, they return to school as before, and continue their work without any inconvenience (2).

2. Many of these maidens, out of modesty,

/227 cont./
881 health, contract marriage, serve their husbands very efficiently,
178 and educate their children, who are born with all the perfection
177 of nature (1).

1. In the Chiriguano region, even in that part won by the missionaries of Potosí after the year 1870, many maidens of the white race have contracted marriage, having reached a suitable age.

Imposition of the Tembeta

855 The education of the boy, as has already been seen, is the task of both parents. Up to a certain age it is almost exclusively that of the mother, and after the age of six or seven years, exclusively that of the father, who accustoms him to field chores, to hunting, and even to fishing in the areas where
226 there are large rivers. Fishing is done by the women in the
462 little streams, and the men assist them in the diversion of the water and setting up two boundaries in the form of a \/, open to allow the water to pass through, a job they call Parirenta.

881 /228/ The time now comes for the boy to be a man and
[195] not a boy, the time to give up the ú ú of his affirmative answers and to adopt the Ta suitable for the Cuimbae, or man
[304] ready for everything. His father, his grandfather, his mother,
[301] and other relatives make him understand that for this it is necessary that he show his companions the distinctive mark of
[885] the tribe, that is to say, it is necessary to have his lower lip,
[554] Tembe, pierced and to place in the hole the Tembeta, which for the Chiriguano is a sign of his manliness (1).

[192] 1. The tembeta is a word made up of tembe, lower lip, and ta or ita, stone, which literally translated, means stone for the lower lip, where it is put.

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881 304 [821] For the piercing of the lip, a full moon is necessary, so that the open wound will not have bad results, will gradually get larger, and will not form a swelling. The boys who are ready for the tembeta must not be younger than seven years of age or older than 12. In the first case they would not be able to stand the pain, and in the second the piercing would be difficult because the lip would have hardened.

Thus, when the moon is at its maximum and the boy is of the proper age, he little by little becomes prepared for the operation. The mother and father prepare him with loving words, stimulating his vanity so that he may afterward be esteemed and loved by the girls. Then they make him understand the need for piercing his lip, so that everyone will know [186] [885] that he belongs to the noble Chiriguano race and is worthy of being a member of it; finally, they make him understand that only when he has the tembeta will the grandees of the nation respect him and treat him kindly (1).

[869] [171]

1. Christian mothers, to encourage their sons to endure suffering and even martyrdom itself, show them Heaven, an invisible dwelling place. The savage infidels encourage their children with earthly promises, such as the love of women; qui de terra est; de terra loquitur; this is the effect of ignorance.

The boy hears the nice things that his parents say to him as a deaf man hears music. What he considers more and what occupies all his concern is the pain that the opening of his lip is going to cause him. Nevertheless, he cannot hide or run away; he must submit to the operation in spite of his fear of it. In fact, before the full moon the father goes with his son to the house of the surgeon and tells him the reason for his visit, asking him to make his boy into a man. The surgeon-doctor makes an appointment for the next day or another one, and in the meantime he looks for a second boy to undergo the

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